

THE BAPTIST RECORD.

OLD SERIES VOL. XXXIII.

JACKSON, MISSISSIPPI, SEPT. 16, 1909.

NEW SERIES VOL. XI. NO. 37.

The Pastor's Problems.

Each pastor, of course, has his peculiar problems owing to the peculiarities of the different fields of labor, but there are some problems common to all fields and with which every true pastor must grapple.

1. The preaching problem. What must I preach?

What the source of my information?

How to find time for ample preparation in the midst of diverse duties?

The preacher's chief business should be to preach the Gospel. Nothing can be substituted for that. The Gospel alone will save the lost and the lost must hear and believe it to be saved. It must be preached constantly and continuously. It will not do to preach it occasionally or just during the revival season. Every sermon ought to be a Gospel sermon. It ought to be so presented as to save the lost and at the same time ripen the saved. Every believer ought to know the way of life so that he could lead others to believe. The preacher ought not to dissipate his efforts by preaching one sermon to Christians and the next to sinners. The purpose of every sermon should be to get some one saved. That which will save the lost will feed the saved. We are born of the word and we are fed on the word. We cannot be saved without it and we cannot grow without it. It is not enough to be born in the kingdom, but we must grow into the full stature of men and women in the Lord. The Gospel is just one thing and we shall be counted narrow if we preach nothing else. But Paul said he was determined to know nothing else. Denouncing sin is not preaching the Gospel. It may be necessary to do it sometimes, but let us quit calling it the Gospel. The Gospel is good news of salvation in Christ. Many church members have never heard it. Our churches are full of unconverted men and women. Christ settled the sin problem on the cross, and when we accept Him that problem is settled. Too many are trying to do for themselves what Christ did for them 2,000 years ago. Turn over your self and sins and righteousnesses too to Jesus Christ and the heaven and hell question is settled. Turning from sin and quitting sin is not the solution of your eternal destiny, however important it may be to quit them. A man may quit his sins and still go down to hell. How would a man go about turning from his sins anyway? Where would he turn? How can man turn from a murder which he had committed or from adultery in which he engaged. He may do so, but the murder and the adultery already committed stand out against him. The Gospel can save the greatest sinner, and it must be preached.

2. The visiting problem. This is a delicate problem and must be handled carefully. It takes time and a lot of wisdom to do this kind of work, the preacher must not have favorites or members who are his pets. There is the neglected brother. Some members demand more attention than others, they

will not attend church if the pastor does not make frequent visits to their homes or places of business. Some members had rather you would not come so often, and so it goes. It takes wisdom and care to deal with such diverse elements. Sickness in the pastor's home, or absence from the city, or arduous duties are not accepted as sufficient reasons for neglecting certain ones. No excuse will be accepted. When a member gets sick, if the pastor fails to learn about it, or for some reason has to delay his visit he is severely censured and makes an everlasting enemy of his parishioner. Newcomers into the community must be hunted up or run down, and still they complain of being neglected though they never go to church. And if they go things are not like they were at their home church, and they never return again. If the church happens to be weak the newcomer will criticize and probably attend a congregation stronger of some other faith. And so they drift and are lost them to Christ and the church? They may to the church.

3. The young people's problem.

How are we to get hold of them and win them to Christ and the church? They may be induced to enter the Sunday school when quite young, but when they get older they frequently quit and drift. Or if they go to Sunday school you can not induce them to stay for preaching. Recently a number of younger ladies said, "Oh, pastor, we are so glad you are not going to leave us." It was just as Sunday school was breaking up, and I said, "Well, now you are going to remain for preaching, are you not?" and they began with one accord to make excuses. And the pastor's heart sank within him. Oh, the young people! what shall we do with them?

4. The prayer-meeting problem.

Here again is agony. But few attend. The great majority of the membership never go to prayer-meeting. Can they afford it? What they do miss. Do they ever pray? Do they believe in prayer? Do they care for the pastor? Do they love Christ and His church? What a blessing to those who do come. What a church it would be if all did come. I sometimes wonder how the one feels who has been a church member for years and never did attend the prayer-meeting. This is the place to talk to God and where we have leisure for listening to God while He talks to us. This is the place to learn more of God and His word, and to commune with each other and with God. What a hallowed place and hour. What a problem brother pastor is the mid-week prayer-meeting.

5. The vacation problem. How shall we spend it? Shall we go off to a watering place or shall we hold revivals or shall we accept the offer for a vacation at all. Shall we close the church doors during our absence, or shall we get a supply? Then where shall we turn for a supply? How delightful it is to the town or city pastor to go out in destitute places and hold meetings? What

good can he do? He is needed there. Great congregations wait on his ministry. Large numbers are converted and baptized. It is a great spiritual uplift to a city or town pastor. The people are more ready to give a listening ear to the Gospel. There are fewer places to go in the country for entertainment. The church is the only meeting place. There are fewer places of vice. The people are more spiritual and less worldly minded. They have larger families and are happier and more contented. They are more hospitable in their homes and have less of worry. What a refreshing time is the country revival season? But shall we neglect the hard fields in the towns and cities for these? What shall we do? Brother pastors these are some of the problems that confront us. We need wisdom and grace and Divine guidance to grapple with them. We need not be idle.

W. A. Jordan.

Some Remarks.

I notice an article in the New Orleans Advocate of September 9th, entitled "Sermons By the Devil." The writer claims that these sermons purported to have been preached by the devil, and are designed to bring to one's mind the kind of stuff we hear preached from the pulpits of the land under the guise of Christian sermons. He gives the substance of what he heard a Gospel minister preach and quotes him as saying that "God does not require you to keep the Ten Commandments," etc., giving, of course, an American version of a Gospel sermon preached by one other than himself. He closes his masterpiece by saying "Doctor, this is the kind of preaching we hear all over this country. I think it is time for the ministers of the Arminian faith to speak out against such rank antinomianism."

Now I can't say just what this brother means by keeping the Ten Commandments. Whether he means it is obligatory in order to have eternal life or whether one must keep them in Christ Jesus as an evidence of eternal life.

I do know that there is no lack of diligence on the part of Arminians today in speaking out against the sovereignty of God, in salvation by grace. I find everywhere I go that an Arminian has been declaring the truth as he sees it, exhorting men to put their goodness and integrity alongside the grace of God and work out their salvation with fear and trembling. To depend, for eternal life, on keeping the Ten Commandments is absurd and altogether impracticable. "For I through the law died unto the law that I might live unto God. I have been crucified with Christ and it is no longer I that live, but Christ liveth in me and that life which I now live in the flesh I live in faith, the faith which is in the Son of God who loved me and gave Himself up for me. I do not make void the grace of God, for if righteousness is through the law then Christ died for naught. O foolish Galatians,

(Continued on page eight.)

Concerning Distribution of Convention Annuals.

The purpose of the Annuals is to keep a record, and also to give to the churches throughout the State information of what is being done. The latter is supremely essential and the importance of a judicious distribution can not be overestimated.

This must be accomplished through the associational clerks, for to them are the annuals sent. Their position, therefore, is a responsible one, and the object of this article is to stress the importance of electing clerks who are willing to discharge this obligation.

Only a few weeks ago notice was received from the express company stating that a package of minutes of the last Convention was still in their hands unclaimed. The clerk to whom they were consigned had not so much as taken them from the office. This is a part of his work and for it he is paid.

The associational season is drawing near and I should like to insist that more care be exercised in the selection of clerks.

Kindly see to it, brethren, that only those are elected who will faithfully and carefully discharge the duties of the office.

Again, will not the clerks send me instructions regarding the shipment of the convention minutes? This is specially important this year since all the associations meet before the convention and doubtless there will be many changes in the officers of the association.

Faithfully yours,
Watson E. Lee,
Secretary Convention.

An Open Letter to Brother W. E. Lee.

Dear Brother—I have just read your letter "Concerning Distribution of Convention Annuals." In it I find this expression: "Kindly see to it, brethren, that only those are elected who will faithfully and carefully discharge the duties of the office." Will you please tell us who has made it the duty of associational clerks to distribute the convention annuals? Can you refer me to the association that makes that one of the duties resting upon its clerk? If the State Convention or the Secretary thereof imposes this obligation, by what authority is it done? It has never occurred to me that such is the duty of these clerks and I would not be in favor of barring a man, otherwise qualified, because he would not pledge himself to the faithful distribution of the convention annuals.

If this has been his duty in the past, I don't believe it practical under present conditions. Inasmuch as the convention now meets after the majority of the associations have adjourned, the clerk would have to hold the annuals until next fall, deliver them in person to the churches, or mail them to the clerks of the different churches. The first plan would not be wise, the others would be unnecessary work.

Would it not be a wiser and more practical plan to distribute the annuals through the pastors? Surely they are most interested in their distribution.

Each pastor could apply for the number allowed for his churches and could deliver them as he goes to his regular appointments. This would require a little more work at the hands of the convention secretary, but not near so much work compared with the seeming good results. The prompt and thorough distribution of the annuals is an important

matter and it is hoped your letter will create an interest that will result in practical plans at our next convention.

Yours in Christian love,
Bryan Simmons.

Brandon, Miss.

My Meetings.

An account has already appeared in The Record of the meeting at Concord Church, in Oxford Association. However, since the meeting I have baptized 4 more, making 36 in all by baptism. The membership of this church has doubled in the last three years. This is my third year with this church.

Spring Hill.

Bro. A. T. Camp with his singer, Bro. Mills, also aided at this place, Spring Hill, in Yalobusha Association. Six were baptized and several others were received by letter and statement.

On second Sunday in September several diplomas will be awarded to a class in this church who have finished a certain prescribed normal study course.

I should not fail to make honorable mention of Bro. and Sister Augustus Moore, of my county, who rendered excellent service in this meeting, also at Concord.

Clear Creek.

Clear Creek is in Oxford Association. I had the help of Bro. W. J. Derrick of Water Valley in this meeting. Seven were received by baptism. The church was much helped by the strong practical sermons of Bro. Derrick.

At the close of the meeting, the church set about to build a baptistry and dressing room. All of my churches are country churches, and three out of four have built nice convenient baptistries. The other church I think will have one soon. Such conveniences for baptizing have become imperative on account of streams filling up.

Chalybeate.

Had with me at this place Bro. J. N. McMillin, of Hattiesburg. This is his mother church. Two baptized as a result of the meeting and the church left much stronger by the strong, helpful sermons of Bro. McMillin.

In all my meetings the help was par excellence. No pastor could hardly be more fortunate in his help than I was.

W. I. Hargis.

Time and Place of Associational Meetings.

Mount Pisgah—Ebenezer Church, Newton Co., Saturday, Sept. 18, 1909.

Deer Creek—Belzoni, September 21.

Calhoun—Old Town Church, 6 miles N. E. Pittsboro, Wednesday, Sept. 22, 1909.

Lauderdale—Poplar Springs Church, Thursday, Sept. 23, 1909.

Red Creek—Corinth Church, Lamar Co., Saturday, Sept. 25, 1909.

Rankin County—Rock Bluff Church, 5 miles S. Polkville, Tuesday, Sept. 28, 1909.

Yazoo—Durant, I. C. R. R., Wednesday, Sept. 29, 1909.

Carey—Roxie Church, Miss. Valley R. R., Friday, Oct. 1, 1909.

Lawrence County—Monticello, Lawrence county, Friday, Oct. 1, 1909.

Chester—Longview Church, Aberdeen branch I. C. R. R., Saturday, Oct. 2, 1909.

Liberty—Liberty Church, Sumpter county, Ala., Saturday, Oct. 2, 1909.

Yalobusha—Pleasant Grove Church, 4 miles S. W. Coffeeville, I. C. R. R., Wednesday, Oct. 6, 1909.

New Liberty—Leaf River Church, 9 miles W. Louin, Wednesday, Oct. 6, 1909.

Mississippi—Hopewell Church, near M. C. R. R., Franklin Co., Thursday, Oct. 7, 1909.

Louisville—Harmony, 10 miles E. Noxupater, Saturday, Oct. 9, 1909.

Pearl Valley—Mar's Hill Church, 4 miles N. of Edenburg, Saturday, Oct. 9, 1909.

Aberdeen—Verona, M. & O. R. R., Tuesday, Oct. 12, 1909.

Coldwater—Coldwater, I. C. R. R., Wednesday, Oct. 15, 1909.

Kosciusko—Pleasant Ridge Church, 5 miles N. E. Sallis, Friday, Oct. 15, 1909.

Lincoln County—Brookhaven, Friday, Oct. 15, 1909.

Tombigbee—Mt. Pleasant Church, 26 miles N. E. Tupelo, Saturday, Oct. 16, 1909.

Hopewell—Oak Grove Church, 7 miles S. of Forest, Saturday, Oct. 16, 1909.

Leaf River—Lucedale, Greene county, Sunday, Oct. 17, 1909.

Monroe County—Mt. Zion, 6 miles E. Amory, Wednesday, Oct. 20, 1909.

Trinity—County Line Church, near New Cumberland, Wednesday, Oct. 20, 1909.

Bogue Chitto—Silver Springs Church, 12 miles east Osyka, Thursday, Oct. 21, 1909.

Harmony—New Providence Church, Friday, Oct. 22, 1909.

The General Association—First Church, Newton, Oct. 27, 1909.

Lebanon—West End Church, Laurel, Oct. 28, 1909.

Baptist State Convention—Winona, Nov. 9, 1909.

Gulf Coast—Gulfport, Wednesday, Nov. 3, 1909.

If any brother who reads this sees that the place and time of his associational meeting is not given here, will he please send such information to The Record? Or if any brother knows there is an error in this list, will he please give the correction?

Some Remarks.

In The Record of July 1 appears an article entitled "Turn On the Light."

According to my way of thinking Cornelius was not saved before he heard Peter preach. And in answer to the last paragraph of said article, speaking of election, in Isa. 42:1, Behold my servant whom I uphold; mine elect in whom my soul delighteth; I have put my spirit upon him: he shall bring forth judgment to the gentiles. It is plain to see Christ is spoken of there.

And in Isa. 45:4 Israel is spoken of. And in Matt. 24:22 also Mark 13:22 the Christian is spoken of, but in a way like there would be no one saved, as much as to say the elect might fall and not be saved. Then in Heb. 10:26, For if we sin wilfully after that we have received the knowledge of the truth, there remaineth no more sacrifice for sins.

In this passage is positive proof to my mind that there is no predestination as to us, only in some stated cases, as in I. Thes. 1:45 where the apostles are spoken of.

Now in II. Peter 1:10 where Peter tells us to make our calling and election sure, goes to show that it lies with ourselves whether we go to Heaven or Hell. And in Matt. 11:28 Christ says, Come unto me all ye that labor and are heavy laden, and I will give you rest. And also in Rev. 22:17 we are told whosoever will let him take the water of life freely.

These passages are a comfort to me.
Yours in Christ,
L. C. Dunlap, layman.

Economic Song.

Three things are required of the Christian: prayer, praise and preaching. In prayer we recognize the supreme power of God: hence the Apostle Paul says: "Pray without ceasing; in everything give thanks." Then we are to praise God for His goodness, in song and in thanksgiving, with "joy and melody in the heart" and words of gladness by the lips. Thirdly comes preaching, or teaching by word, influence and example. Song is a powerful agency in the work.

We do not appeal to the Old Testament for doctrine; but for reference. Paul says: "All Scripture is inspired of God and is profitable," but enjoins Timothy to "Preach the Word."

The pleadings of David are profitable to us, in the matter of praise. He says: "Let the people praise thee, O God, let all the people praise thee." There is a tendency in these days to shorten the praise in worship. This is done to the extent of depriving a large part of the church the privilege of participation in the service.

Women and children can only take part in the singing, and if it is announced "sing one verse" of a hymn, or two, seldom as much as three, who are the sufferers? Why always cut off the singing? Our hymn books can be cheapened, if that is the rule of printing only three verses in the hymns. Surely mutilation would be regretted; then why follow the economy only in the singing?

As a consequence of this state of things, congregational singing is steadily passing away, and much is done by proxy: starting with paid choirs, some of the members, possibly, of the world. In the "olden time" nearly all church members sang, not artistically perhaps, but generally "with the spirit and the understanding also." Some of the hymn books had hymns with from six to sixteen verses—stanzas.

Temple worship; quartet and solo singing is leading backward to forms and ceremonies. Of course we don't mean to go to such lengths, but it is safest not to start. Let us rather return to "the old paths" and develop the gifts of all the members of our churches, and see that all have something to do; that they may heed the injunction of James: "Be ye doers of the Word and not hearers only."

L. A. Duncan.

Lauderdale County Association.

The Lauderdale County Association will convene with the Poplar Springs Church in the suburbs of Meridian, on September 23, at 10 o'clock a. m. Electric cars run from town to within 1-2 or 3-4 of a mile of the church. Visiting brethren will be given a warm welcome.

Chas. G. Elliott, Moderator.

Glading Meeting.

Years ago, when Julia and I lived at Eastford, we had one family, Winchester Everett, who lived across the creek, and on visiting this family we crossed this creek, and I never crossed it a time but I thought "what a nice place for baptisms," and wondered why God in His providence didn't arrange to have some believers baptized there.

Time rolled on and the Liberty-White Railroad passed that way, and the little

town called Glading took shape in one mile of this creek.

Last fifth Sunday the writer held a meeting there with Bishop Jacob and at the close said Bishop buried six young ladies in said creek.

Nowaday you can't tell which way a railroad will go, or where a Baptist preacher is going to baptize.

J. H. L.

Notice.

To the delegates of Deer Creek Association: Please send me your names at once. The association convenes Tuesday morning Sept. 21, with Belzona Baptist Church. We are expecting a large delegation.

Bro. Bailey we extend to you a cordial invitation to come.

W. E. Farr.

Belzona, Miss.

Good News From Mendenhall.

We began a meeting there the night of August 26 and closed the 6th inst. Bro. W. A. McComb conducted the meeting. I am frank to say I never saw such a transformation in the religious sentiment of a town in so short a time. The membership awoke from their indifference and came up to the help of the Lord against the enemy. There were seventy-one additions, forty-two of them for baptism.

The church called the pastor for an indefinite time, offered a home and the ladies propose to defray moving expenses. So after Nov. 1, he will be at Mendenhall.

The brethren are talking of a pastor's home in the near future, they will rent now, then go to full time. Many of us believe that a new era has dawned in the life of Mendenhall and that a strong Baptist church will be a factor in her future history.

Bro. McComb is doing valiant service in behalf of our Baptist cause. His preaching is simple, forceful, Scriptural and he is mighty in prayer.

Yours in His work,

J. P. Williams.

Silver Creek, Miss.

My Meetings.

I herewith send you a report of four of my meetings: Corinth, 6 baptized; St. Paul, 3; Bethel, 5; New Goshen, 15. There were several additions by letter and restoration.

The preacher didn't know anything about miscegenation of the Devil and Eve, nor the miscegenation of the Holy Spirit and the virgin Mary. He just preached that Christ died for our sins according to the Scriptures, and that He was buried and that He rose again the third day according to the Scriptures; and that if one should confess with his mouth the Lord Jesus and believe in his heart that God had raised him from the dead he should be saved.

David says, "while I was musing the fire burned." I say, "while I was Muse(ing) my face burned."

I enjoy The Record even if I don't understand all that's in it.

Yours truly,
Joel D. Rice.

Works With Men.

In my mass meeting for "men only," I have given my lecture "Jerusalem Under the Turks" to 5344 men in the last six weeks.

We have had 586 forward for prayer at the close of the lecture, and 203 have accepted Christ, and confessed Him before the audience, as their Lord, Savior and King. I am truly grateful to God, and give Him all the glory.

I write this to urge all my friends and classmates, both in the University and Seminary, to pray that God may still greater bless my work as an evangelist.

Brethren don't forget this request.

Frank M. Wells.

Jackson, Tenn.

A Summer Harvest.

Bro. I. W. Read, of Gloster, helped me in my meetings at Hopewell and Berwick. I consider we had a splendid meeting at Hopewell in view of the fact we had great obstacles in the way. At Berwick we had great and appreciative congregations. Bro. Read, though a Kentuckian by birth, has done nearly all of his preaching in the North and West; yet he is a man of wonderful adaptation and falls right in with new customs. He is sound in all the doctrines he preached, and combines the doctrinal and practical perhaps better than any man I have ever heard. I know he preached the best sermon I ever heard on "Perfection." He is a man of culture and sunshine.

Bro. J. R. G. Hewlett, of Osyka, assisted me at Hebron. He showed himself a close and independent student of the Word. His sermons on "The Kingdom of Heaven" were especially good. He stirred up a great many of the membership on the subject of giving, notwithstanding it was already a liberal church.

Bro. T. J. Barksdale came back home this summer from Louisville, where he had just spent one session in the Southern Baptist Theological Seminary. He spent most of his vacation in holding protracted meetings in which the Lord greatly blessed him. I had the pleasure of having him with me at Edgerton. I consider Barksdale an able man. I am not by myself in thinking some strong church will do well to lay hands on him as soon as he finishes his three years' course at the Seminary. I expect to see a brighter day at Edgerton, largely the result of the meeting.

Bro. J. H. Lane, of South McComb, did the preaching in my meeting here at Glading, and did it to the edification of many. Bro. Lane has preached all over the country, and is greatly loved by all. Through living the truth he preaches, Bro. Lane has grown into a ripe Christian. He is very sympathetic and helpful to pastor and people.

The total members received in all of my churches this summer was 31, of which 4 were by letter, 8 under the watch-care and 19 for baptism upon a profession of faith.

Yours in Christ,
Joseph Jacob.

Glading, Miss.

Pearl Leaf Association.

The Pearl Leaf Association will meet at Mt. Olive, Oct. 6.

J. E. Davis.

Rawls Springs.

The Baptist Record,

CAPITAL NATIONAL BANK BUILDING, Opposite Postoffice

\$2.00 PER ANNUM.

PUBLISHED EVERY THURSDAY AT

JACKSON, MISSISSIPPI.

Entered at the Postoffice at Jackson, Miss., as Second-Class Matter

—BY THE—

MISSISSIPPI BAPTIST PUBLISHING COMPANY,

J. J. BAILEY, Editor and Manager.

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Central Association.

Met this year with the church at Yazoo City. We were royally entertained, Bro. Jordan and his committee and the people all showing every courtesy. The Street Railway furnished free rides for all the delegates at all hours. There were about forty churches represented. It seems to some of us that the Association is too large for the most effective work, not in attendance, but in territory. Some of the brethren were greatly missed, as Drs. Sproles and Lowrey and Bro. Price and Patterson, and others. But the discussions were very helpful. Bro. Simmons made a good talk on the Sunday School report and an excellent digest of the letters which was a great improvement on the custom of reading them. Dr. Kelly made some departures from the beaten path in the temperance report and added a stirring speech. Bro. Lipsey preached the sermon on short notice, the appointee being absent. The people listened well.

The Laymen's Movement had a fine hour and a fine discussion by Brethren Whitten and Godbold, who showed what the laymen are beginning and purposing to do to evangelize the world. Capt. Ratliff spoke as the long-time president of the trustees of Mississippi College. Bros. Rowe and Carter and Bailey delighted the Association with accounts of their stewardship and the claims of their work.

State Missions have suffered in our collections this year as in other associations. There was a good increase in baptisms reported and a healthy condition in most of

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the churches. Bro. Cooper made a telling speech on Home Missions. The Foreign Mission report was discussed by Brethren Whitten, Whitfield and Lipsey and the way the people listened showed their hearts were in it.

The brethren accepted the amounts asked for the different missions and went home determined to raise them. The ladies missed Mrs. Lee but had a helpful meeting the second afternoon.

Mississippi College Opening.

This old reliable institution threw open her doors on the 15th inst. for her 84th sess- tence of friends from various parts of the state. The number of students present on the first day was estimated to be 300. Taken all together the opening was very satisfactory.

Dr. Lowrey called the gathering to order; and, after singing "Marching to Zion," Rev. S. G. Cooper, of Canton, read the Scripture followed with prayer by T. J. Bailey. After brief, appropriate remarks by Captain W. T. Ratliff, for more than thirty years president of the Board of Trustees, he introduced Bishop T. D. Bratton, who in a most felicitous manner delivered the principal address on a Divine Call to Service. This fine address was followed by a brief one equally popular one by Hon. W. M. Whitington, a prominent lawyer, of Greenwood. The piano solo by Miss Eager and the vocal solo by Mrs. P. M. Berry, were greatly appreciated by the large audience.

There are 31,173 verses in the Bible.

Clark Memorial College opened with 106 pupils on the ground, and at least 125 were expected on the second day.

Any church in reach of Pelahatchie in need of a pastor might do well to correspond with Rev. Carl M. O'Neal, Pelahatchie.

Rev. I. P. Trotter, D.D., after a vacation of three months, mostly spent in Winona with relatives and acquaintances, returns this week to his much-loved pastorate of the First Church, Hattiesburg, with health and strength entirely restored.

A card from Dr. J. L. Johnson bears greetings from Blackstone, Va., to his brethren in Mississippi, and lets us know that while he and Mrs. Johnson have had a most pleasant outing, they are thinking of Mississippi and will soon be at home to their friends in Clinton, Miss.

Rev. B. F. Thweat, assisted by Rev. J. C. Parker, recently held a most gracious meeting with the Bethesda Church, Jefferson county. There were twelve accessions and the church otherwise greatly strengthened. Bro. Park as usual sends in a good list of subscribers to The Record.

Evangelist W. A. McComb writes: "We are having a great meeting at Eastabouche. The crowds have gotten too large for the meeting house and we have built an arbor and now can accommodate the crowds and a great meeting is on. H. W. Sherley is the pastor."

We acknowledge an invitation to attend the celebration of the Fiftieth Anniversary of the founding of the Southern Baptist

Theological Seminary to be held in Norton Hall, Louisville, Ky., on September 29th and 30th, 1909. We regret very much our inability to accept this appreciated invitation to what promises to be a high point in Southern Baptist affairs. The program shows that there are to be fourteen addresses by fourteen as distinguished theological educators as can be found anywhere. A half century of achievements of Southern Baptists will be accentuated.

It is with sadness we chronicle the death of Mrs. M. J. Hailey, of Meridian. She was the wife of Rev. I. A. Hailey, pastor of the Fifteenth Avenue Church, Meridian. She fell a victim to the new disease, pellagra. The husband spared no pains, or money, to bring relief, but all was unavailing. Dr. Hailey was our college mate. Many are the pleasures which we have shared with him, and now we offer sympathy to him in this deep sorrow of his life.

We extend sympathy to Rev. J. E. Thigpen and wife, in the loss of their daughter, Mrs. Tabb, of Houston. We also extend sympathy to the sorrow-stricken husband though unacquainted with him. Death, always sad, seems doubly so when it claim as its victim one just started on the voyage of a happy promising married life. We commend the grief-stricken relatives to the grace of our God.

An Old Fragment.

(By Elder Odd).

Looking over some of my old papers yesterday I stumbled on, perhaps, the only remaining fragment of any of the minutes of the old original Leaf River Baptist Association. It consists of four pages of the minutes of the session of 1843. It contains the last page of the minutes proper and the treasurer's report, Articles of Faith, Gospel Order, Rules of Decorum and Statistic Table. There were that year 15 churches 304 members and among the delegates names I find those of five ordained ministers and one licentiate and I know of three more ordained ministers who belonged churches in the body, and there may have been others. Elder Thos. C. Hunt was moderator and A. P. Robertson clerk. The ordained ministers whose names appear in some part of this fragment are Elders Geo. Davis, Theo. S. C. Hunt, N. Robertson, Jr., Giles Sumrall, Malcomb M. Morrison, Alex McKenzie, Walker, Wm. Mullins. N. Robertson was at that time member of Leaf River Church, one of those composing the body, and I do not think I can be mistaken in believing that Edward Y. Terrell then belonged in the bounds of the association. Of the churches, four were in Mobile county, Ala., three in Perry county, two in Greene, two in Jones, one each in Covington, Hancock, Clarke and Jackson counties, Miss. Of the 15 churches in the body I know of only 3 remaining alive today though there may be others. The territory is so large that it is difficult to keep track of all the churches. It extended from the coast into Clarke county and from near Pearl River to the Alabama River above Mobile.

N. Robertson, Jr., was appointed to preach the introductory sermon in 1844 at old Tallahala Church, which has father had organized in 1818. The contributions in 1843

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for missions amounted to a little over \$10. The absence from the list of churches of old Providence Church seems to indicate that the anti-missionary epidemic of those days had already struck the association. I don't think the body met more than once or twice after 1843 before it vanished. My impression is that it never formally dissolved. Anti-missionism among churches is like the sleeping sickness among men. They perish from inertia.

God willing I will have the old fragment with me at the approaching session of the Pearl Leaf Association.

The Pearl Leaf Association meets at Mt. Olive, on the G. & S. I. R. R., on Wednesday, Oct. 6, 1909. Hope to meet you there.

N. L. Robertson.

The Baptist Art of Living Together.

Rev. J. M. Frost, D.D., in Recorder.

A recent book called the Christian States defines government as "the art of living together." It is a fine designation, and concerns alike the county, the village, the town, the State, the federal government, every form of human society—becomes more delicate, more difficult, and more important as it involves a larger territory a larger number of people. This art of living together is the basis, and is at the heart of the commonwealth. As a principle and policy it has universal application.

High art is essential in the family association is the closest, and where the family are the strongest and the most Without it there can be no peace prosperity or happiness. It goes also to very heart of the membership of a church, and determines its character, conduct and efficiency, as Christ's chosen instrument and method of advancing his kingdom. It is of the essence of the church, that this art of living together is possible, and actual even under adverse circumstances. The apostle emphasizes the fact that in the church of God at Athens, Jews and Gentile, bond and free—most unlikely extremes of race and social conditions—are yet brought together, made one through the work of the spirit in the individual heart and the larger dispensation of his grace organic life of the church. This is the cause and consummation of church unity.

This art of living together is also the to the success of a great army, whether raining, or mobilizing, or for efficiency in field of action. Without this there can be no Esprit de corps. This is the meaning purpose of all tedious drill for the soldiers, the army regulations, equipment and vements. Keeping step on the drill and may determine success on the battlefield. A whole year's drilling and training camp may be essential to success in one at decisive battle. Government in any is the art of camping together, marching together, fighting together, winning victories together—or perhaps if need be taking defeat together. It requires masterful ining and masterful generalship, for any to keep step in defeat and retreat. is the high art of high east soldiery—ping together, marching together, fighting together, winning victories together, and the Esprit de corps of the highest order. ere must be no fighting among themselves. no shooting down of their own men,

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or hindering one another either in camp or on the drill ground, or on the battlefield.

All this applies with remarkable force to our great Baptist hosts as the army of the Lord, whether of America or throughout the world. This Baptist Art of Living Together should be written large and made the word of conquest throughout our Southern Zion. More depends on that, humanly speaking, than on any other one thing as to what our people shall do for the cause of Christ, and for the extension of His kingdom to the utmost parts of the earth. There is no drill master for this, and there can be no drill master except as each one shall master himself for the honor and glory of Christ. Consideration for one another, the recognition of the rights of one another, these are essentially Baptist principles and are at the very core of the Baptist art of living together in fellowship and efficiency for the gospel.

At a great dining of notable men some years ago, Dr. John A. Broadus sat beside Dr. John Hall, the distinguished Presbyterian preacher of New York. In their conversation Dr. Hall expressed surprise that Baptists kept together with such force and efficiency when they are held by no ecclesiastical bond, "but simply by a rope of sand." Dr. Broadus replied, "that rope of sand is what holds them and is the mightiest bond if you will look into it more closely." How true this is! Baptist fellowship is unique, is their bond of union, and is their art of living together. Fellowship in its highest form is an affinity—and affinity means an inherent, inevitable coming together of like seeing like, and forming the union of many into one. Baptist fellowship is a kind of fourfold affinity, a fourfold cord or bond of union, at once their bondage and their liberty, their life of service and their crown of rejoicing. The fourfold elements may be enumerated somewhat as follows:

1. Fellowship in Conversion—Spiritual affinity a common experience of grace through the Spirit's work in the heart, and the one sure basis of all Christian fellowship and church association
2. Fellowship in Doctrine—Doctrinal affinity, oneness of creed and confession of faith, as the expression of personal conviction concerning the fundamental doctrines and poliev of the Scriptures, especially of the New Testament.
3. Fellowship in the Ordinances—Cere- monial affinity, oneness of view concerning baptism and the Lord's Supper, as to their spirit, form and purpose.
4. Fellowship in Service—Affinity of common interest and aim, as co-workers with God, and as having fellowship with Him and with His Son Jesus Christ.

These are the mighty elements in Baptist fellowship and make them one as a great people, and creates among them the Baptist art of living together, and of working together in churches, in associations and conventions. With these rooted and grounded in the character and life, there is yet large room for individual views and private interpretations, and yet with royal regard for Baptist loyalty and Baptist liberty. There is in this the high art of at once holding fast all we count dear while at the same time we give and receive liberty of conscience and freedom of choice. Surely this is possible with a people who

live in the fellowship which is outlined above.

For twenty years now I have studied the Baptist situation in the South, and I honor and love our people as a great people more and more as the years go by. My supreme desire for them is that they should do their best for the glory of Christ, and show themselves a mighty brotherhood in His service. I do not see among them the differences which are often mentioned, and sometimes, as seems to me, are emphasized out of all proportion. Some years ago I ventured to express the conviction, that it is possible to gather up the views of our people from over even a wide extended territory, and so to formulate them into one statement as to win almost unanimous consent among the Baptist hosts of the South. Some one thought it worth while to answer the suggestion with a laugh of scorn. That, however, did not disturb me, and my conviction still abides. The Baptist agreement in fundamentals is so large and strong, so comprehensive and definite, so unnumbered with details, that it affords ample room for our private views and personal notions concerning many other matters. By this means our people have come to what they are, and by this means, too, they shall come to yet larger things in the kingdom of God.

This Baptist art of living together has already been at work for years, and we are in the enjoyment of its fruitage. It is our exalted privilege, not to use the word duty, to cultivate it in our hearts and to illustrate it in our lives. Surely it is worth being made the watch-word in our Southern Zion. It will give our people the place of prestige and command in the future ages. We have in the territory of the Southern Baptist Convention over twenty-one thousand churches with a membership of largely more than two millions; and every one of these two millions made a public profession of faith for himself before some Baptist church, was voted a place among its members, was buried with Christ in baptism and raised up again to walk in newness of life. What a host they are, and by what mighty bonds they are held! Thinking of them as a vast army of God what can they not accomplish for him when they are trained in the art of camping together, marching together, fighting together, winning victories together—united in one mighty effort and purpose for the world's conquest and for the coronation of Christ as King in Zion. This is our hope, our inspiration and joy.

Nashville, Tenn.

Imboden, Ark.

The greatest revival meeting this section ever witnessed closed here today. State Evangelist H. H. Thomas, of Arkadelphia, did the preaching. The last service was held in a grove on Spring River at the close of which 37 converts were baptized in the river. Ten joined the church by letter, making 47 additions, with others to follow.

The Lord used us all graciously to whom be all the glory.

R. V. Goss.

News in the Circle

MARTIN BALL.

Rev. H. N. G. Bentley has resigned at Plano, Texas, to take effect Oct. 1. It is not stated where he will go.

The church at Fort Pierce, Fla., ordained to the full work of the ministry Bro. J. E. Sheffield Aug. 22.

Rev. J. A. Lee recently closed a great meeting at Poplar Grove, Owen county, Ky. 54 additions—40 by baptism.

Rev. W. W. Whitfield has gone from Columbus to Pensacola, Fla., and has taken charge of the West Hill Church in that city.

Rev. Wm. M. Blackwelder has resigned the work at Greenville, Ala., and accepted a call to the West End Church, Birmingham, Ala.

The First Church, Wilmington, N. C., has called Rev. W. H. Foster, of Anniston, Ala. He accepts the call and will enter the work at once.

Pastor V. M. Theobald was recently aided in a meeting at Verona, Ky., by Evangelist J. T. Beas. There were 42 additions—39 by baptism.

Rev. M. T. Andrews has accepted the call to the First Church Denton, Texas. He has been serving the brethren as educational evangelist for some time.

Rev. R. W. McCann has resigned at Crossett, Ark., to take effect Oct. 1. He will return to the Southwestern Seminary at Waco, Texas, and finish his course in theology.

The legislature of Alabama has passed the close anti-liquor laws of any of the States. No newspapers in or out of the State that contain whiskey advertisements, can be sold in the State.

At the close of a service held in the Houston Church, Dallas county, Texas, nine persons consecrated themselves to preaching the Word, either at home or in the foreign field.

Dr. L. O. Dawson's health is greatly benefited by his vacation. He has declined the call to Murfreesboro, Tenn., and will remain in Tuscaloosa, Ala. The church there is much rejoiced.

The 11th and 12th of October at Pittsburg, Pa., the Campbellites will celebrate the 100th anniversary of their existence. Don't suppose they will say much about the fact that the founder of their church was excluded from the Baptists.

The saints at Oxford, under the leadership of their splendid pastor, W. A. Borum, are building an annex to their church house. When completed it will give a seating capacity of 1,000.

At Front Hill, N. C., Pastor W. L. Walker recently held a very successful meeting. 37 accessions to the church. Bro. Walker begins work as an evangelist under the Home Board September 15th.

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The Baptist Book Concern, Louisville, Ky., has gotten out a new and revised edition of Theodosia Ernest written by Rev. A. C. Dayton, and revised by his daughter, Lucy Dayton Phillips. It is a good campaign document.

The Wayland Literary and Technical Institute at Plainview, Texas, has secured the services of Rev. I. E. Gates as president. He has recently been one of the field workers of the Southwestern Theological Seminary at Dallas.

During the summer this scribe has witnessed 185 approved for baptism. Of this number he baptized 75. The others were baptized by the pastors where the meetings were held.

The Immanuel Church, Dr. Weaver pastor, proposes to build a church to cost \$125,000 when completed. A roof garden is to be the new and chief feature. It is proposed to have the evening services on this roof garden, and thus make it attractive. They will expend \$40,000 at once so as to get into the building and worship for the present.

Evangelist Sid Williams, of Texas, has held a great meeting at Temple, Okla. At one service there were 24 professions. His daughter is leading the music, and his son, Sidney, Jr., is accompanying with his violin. It is said that Sidney, Jr., has some of the characteristics of his celebrated father.

Rev. D. W. Bosdell, a former Mississippian, has resigned the Union Avenue Church Memphis to accept the pastorate of the Central Church, New Orleans. His work with the Union Avenue Church has been eminently successful.

Last Sunday was a great day with the Winona Church. 179 present in the Sunday School—\$77.50 collection for church building fund by the Sunday School. Two splendid members received—one by letter and the other from the Methodists. The congregations at both hours were large.

Rev. L. C. Wolfe has resigned at Shawnee, Okla., after a successful pastorate of seven years. He will enter the evangelistic work at once. During his pastorate a house, costing \$50,000, has been built and 700 members added to the church.

Missionary E. A. Nelson and wife, after 18 years work in the Amazon Valley, Brazil, are resting a few days at the Margaret Home, Greenville, S. C. They have organized 11 churches, with a membership of 500 in the Amazon Valley.

The Home Mission Board recently selected Dr. Geo. H. Crutcher, pastor of East Church Louisville, Ky., as an evangelist. It is thought he will accept, though his church is endeavoring to retain him. He will make a splendid evangelist.

Sardis.

Last Friday night we began a meeting here at Sardis with Bro. H. A. Hunt and wife assisting. Already the Lord has manifested His presence among the people and a number have been blessed. We are expecting a meeting of great spiritual power that shall reach the whole town. Let the brethren

pray for the cause of our Lord at Sardis, that the unsaved in and out of the churches may be saved and given the spirit of service.

C. T. Kineanon.

Five Good Meetings.

Phalti.

This meeting was begun on Saturday before the fourth Sunday in July and closed on Thursday following. Rev. J. O. Buckley of Prentiss did the preaching. Results: Two received for baptism and three by letter or statement. The church invited Bro. Buckley to come back again next summer.

White Sand.

The White Sand meeting began on Saturday before the first Sunday in August. Bro. W. M. Bostick of Brooksville did all the preaching. Meeting closed with a great "love feast" on Friday afternoon. The Lord greatly blessed us in this meeting. As a result, the membership was thoroughly united, nine received for baptism and four by letter. Bro. Bostick was asked to come back and preach for us again next summer.

Shivers.

Bro. S. G. Pope, of Clinton, came to the assistance of the pastor at Shivers on second Sunday in August and preached twice a day until the meeting closed on Friday afternoon. In many respects this was the greatest meeting the writer ever saw. The church needed and desired a great meeting, and were ready to pray and work for it. Bro. Pope must have done the best preaching of his life. Results as we see them: The membership united and strengthened, one for baptism and twenty-three by letter or statement. The visiting preacher was invited to come back next summer and preach for us again.

Strong River.

The meeting with this grand old church commenced on Saturday before the third Sunday in August with Bro. Pope as visiting preacher. This one, too, was a glorious meeting. The Lord blessed us by giving us eight happy converts, and five by letter or statement. The meeting closed on Friday afternoon. The church invited Bro. Pope to come again next year.

Hepzibah.

The Hepzibah annual meeting was begun on the fourth Saturday in August, the writer doing the preaching until Monday when Bro. J. B. Quin, of Prentiss, came to his assistance. The meeting closed on Thursday evening with five for baptism and three by letter or statement.

The Lord has been with and greatly blessed me in all my church work during this year passed. The churches under my care are all in good shape and doing good work. The Lord be praised for His loving care and gentle leadership.

I have promised to "labor on" with the White Sand, Shivers and Strong River churches for another year. These people love me very much and nobly follow my leadership. Under God pastor and people hope to do great things for the Lord next year.

Fraternally,

T. J. Batton.

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A Summer's Work.

Am glad to note in The Record so many good meetings this summer, and I trust it will be interesting to some brethren and friends to hear of my summer's work:

Returning from the Seminary first of June I gave the first and fourth Sundays that month to Cane Creek Church, near Corinth, where I had been serving as pastor before going to Louisville.

Providence.

Three weeks of July I spent with my father, Rev. J. L. Wilson, on his field in Forest and Covington counties. The first week we were at Providence, eight miles north of Hattiesburg. We had a good meeting. The church was revived and eleven members were added to the fold, eight of them by baptism. This is, perhaps, the largest country church in the State, having about 350 members. It has a very interesting history, being now in its ninety-third year, and is one of the few rural churches in Mississippi that employ a pastor for half time. The people in that community are cultured, prosperous and progressive. The church has done a great work and has yet greater opportunities for the future.

Ora.

This is a mill town, one mile north of Collins, on the G. & S. I. R. R. The meeting began the second Sunday in July, but the weather was unfavorable and several services were rained out. The church was strengthened spiritually, but only one was received into the membership. However, I trust good seed were sown, which will yield a profitable harvest in the future. This is a noble band, but local conditions make their work difficult.

Rawles Springs.

While spending a few days in my father's home here, I had the pleasure of attending the meeting at Central Church (Rawles Springs) conducted by Pastor A. L. O'Bryant, and helping a little in the work there. Ten or eleven members were received and it was otherwise a good meeting. This was the third week in July.

Salem.

Here I found one of the most wide-awake earnest body of Christians I ever preached to. This church is about one and a half miles east of Collins, in one of the best farming sections of the State. They were ready for the meeting, which began the fourth Lord's day and started off at high tide. Received fourteen accessions to the church—ten by baptism. It was delightful to see such loyalty to their church as was manifested by the young people here. Almost a score of young men are active Christian workers, some of whom are less than twenty years of age.

Hattiesburg.

During the month of August I supplied for Pastor J. N. McMillin, of Columbia Street Baptist Church, Hattiesburg. This is a strong growing church, fully awake to the possibilities in advancing the Master's Kingdom in that splendid little city. They are planning to build in the near future an adequate house of worship. Bro. McMillin was the pastor of the First Church when their handsome building was erected, and I hope he will remain with the Columbia Street Church till they also have built a splendid meeting house, thus winning for himself of leading two churches in the same himself the distinction of leading two churches in the same city in building enterprises.

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Cane Creek.

Leaving Hattiesburg Sunday night after services I made a long jump to Alcorn county, giving the first week in August to the above church. Had a fine meeting, adding eleven to the membership—seven by baptism, all grown men and women. More responsive people or more devoted followers of Christ can not be found than in that community. Bro. J. F. Carter, a Mississippi College student, was with me and rendered valuable help in this meeting.

For a few days the next week I ran out to Oral Church, near Epley, on the Mississippi Central Ry., to be with pastor J. L. Wilson who was being assisted in the meeting by Bro. Posey, and preached twice for them. Five were received here on a profession of faith and others by letter, as I remember. This is also a splendid church in a prosperous neighborhood.

Philadelphia.

Beginning first Sunday in September one week was given to proclaiming the Word at Philadelphia Church, Lafayette county, eleven members were added to the church—six of them on a profession of faith. And I never saw a church more revived in a meeting. There was literally a transformation in lives and hearts—many were brought nearer to God. A number of young men and women who had been indifferent and inactive in their religious lives, were led to dedicate themselves fully to the service of Christ. Others who did not unite with the church professed a hope in Jesus through faith; as was also the case in some of the other meetings held. Bro. F. Z. Huffstatter is pastor of this flock, and is a very strong, consecrated young preacher. He purposes entering Mississippi College in January to prepare himself better for the service of his Lord.

For all I have been permitted to do for the Master I am grateful. To Him be all the glory.

I return to the Seminary, Louisville, first of October.

H. D. Wilson.

New Albany, Miss.

United Kingdom Baptist Letter.

(Special and exclusive to The Baptist Record, from our London correspondent).

In the course of his stay in this country Dr. Aked is leading a very active life and crowds are being attracted whenever he preaches. On July 25th he preached in Liverpool. At the evening meeting the great building chosen for the occasion was crammed in every possible nook and corner even to the filling of four tiny galleries in the corners of the ceiling which have hardly ever been occupied before in the history of the building. It is good to see Dr. Aked in splendid health, buoyant spirits, and without a trace left of his serious illness—unless it is in other ways than physically. For surely a new Dr. Aked was heard—mellowed, softened, enlarged and spiritualized. The morning sermon was a stirring, heartening word of encouragement to Christian workers on the words from the Revelation, "His servants shall serve Him, for they shall see His face, and His name shall be on their foreheads."

Dr. Aked speaking at a dinner given in his honor at Liverpool denied that he had become an American citizen, as reported on this side. He also declared that there was

not an atom of truth in reports of interviews cabled from New York attributing to him disrespectful statements regarding King Edward and Monarchy, or that he had ever spoken a disparaging word about his native land. He could be trusted never to do that in the days to come. He paid glowing tribute to the American nation and people.

Considerable interest has been aroused by the resolution which has been sent out by the committee of the Bible Translation Society to all the Baptist Associations in England, Wales and Ireland and to the Scotch Baptist Union, and which reads as follows:

"That inasmuch as the British and Foreign Bible Society continues to withhold its aid from versions of Scripture, translated by Baptist missionaries, though granted to other denominations; and (b) as the Bible Translation Society was established to carry on the work from which the British and Foreign Bible Society withdrew its pecuniary assistance over seventy years ago; and as (c) it is doing the full work of a Bible Society in publishing faithful and true translations of the Scriptures, in supporting native translators, and maintaining colporteurs; and as (d) it is the Auxiliary of the Baptist Missionary Society which deals with that part of its work in the translation and publication of the Holy Scriptures:

"Resolved that this Association of Baptist Churches heartily commends the Bible Translation Society to the sympathy and support of the churches, and respectfully commends each church to adopt measures by which the society's claims shall become better known, and its funds largely increased."

Very encouraging has been the cordial way in which it has been received, and the committee is much cheered and encouraged at the kind letters received from the secretaries of the associations. Says one, "The reasons for the existence of our Society will never disappear until all denominations of Christ's people retrace their steps to the New Testament—to Divine authority as distinguished from the authority of the church. Those reasons are identical with the reasons for the continuance of the Baptist community. If the separate existence of the Baptist Translation Society is foolish and irrational, so also is that of the existence of the Baptist denomination. As the Bible Translation Society exists for the purpose of interpreting the Savior's institution to converts from non-Christian races, so do our Society and our churches exist for the purpose of rescuing that institution from the oblivion into which it must otherwise pass. The testimony of the Society is co-terminous with that of the churches; together they stand, together they fall. The obligation, therefore, to support the Society rests with all our churches and with every baptized believer."

There is also a fuller realization of the important work the Society is doing. Dr. Rouse's revised Bengali Bible has now been published. The Ceylon Bible, on India paper, is being put in hand. The Oriya New Testament is in the press, and for our work in the Congo the Bible Translation Society is entirely responsible for the supply of the Scriptures, and is engaged in "building up" the Bible in no less than eight different languages.

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who hath bewitched you." Gal. 2:19-21, 3:1.

If keeping the law is obligatory then why did Christ fulfill the law to a jot and tittle. Mat. 5:17-18. For what the law could not do in that it was weak through the flesh God sending his own Son in the likeness of sinful flesh condemned sin in the flesh that the ordinance of the law might be fulfilled in us. Rom. 8:3-4.

Yes, Christ is the end of the law for righteousness to every one who believes. Rom. 10:4. How can one be justified by deeds of the law? The law condemns—by grace through faith are ye justified. We reckon, therefore, that a man is justified by faith apart from the work of the law. Rom. 3:28.

Scriptures bearing out my last quotation are too numerous to mention. This brother may be thoroughly conscientious in his statements, if so he is carefully in the dark as to the N. T. teaching of salvation by grace through Jesus Christ, for he lays down in his quotation the plan as is taught in the New Testament and then stamps the practice of preaching it as rank heresy. Brethren we must dignify the word by preaching it as we have it and give Christ His rightful place in the scheme for He is Alpha and Omega. God, blessed forever and unto the ages. Rom. 9:5.

J. G. Murphy.

Two Meetings.

I should have reported earlier two gracious meetings I held in August assisting Bro. J. F. Mitchell at Bellefontaine, Webster county, and Bro. B. R. Hughey at Peach Creek, Panola county. It was a great pleasure to labor with these brethren and note the love and loyalty of their people.

Bellefontaine was the home of the beloved Hicks, who for 36 years was the honored pastor of Fellowship Church. What a legacy he left his family and people in the way of love, influence and character. Two years ago he left them, but his works and influence abide. I feel that the church there has laid its hands upon a worthy successor to this godly man, and that great blessings will attend his ministry.

As a result of these two meetings about twenty, as I recall it were added to the churches.

C. T. Kincanon.

Sardis, Miss.

Letter No. 22—To One Who Asked Me:

"Why Do the Baptists Not Have Bishops Like Other Folks?"

My Friend You ask me why the Baptists do not have Bishops like the other folks. Now, Baptists have Bishops. But a Baptist Bishop is unlike any other Bishop in the world. In the Roman Catholic Church the Bishop holds the first place in the hierarchy; in the Church of England there are three classes of Bishops—the Diocesan Bishops, the Suffragan Bishops, and the Assistant Bishops; in the Episcopal Church of the United States there are Bishops and Bishops-coadjutor; in the the Methodist Church there are Bishops, who are elected in any number required by the General Conferences; but in the Baptist Churches every ordained minister is a Bishop.

Baptists claim that the episcopacy, in its varied forms, is an innovation of men, and that there is not the slightest warrant for it in the Bible. It is here; and in my humble judgment it's here as a curse, rather than a blessing.

And one does not have to seek very far for the way it got here. Indeed, it is easy to apprehend how, as it was in the primitive church, with those alterations which it afterwards received, it might be gradually introduced.

No evil springs into being full grown. It is with evil as it is with the kingdom of God, "first the blade, then the ear, after that the full corn in the ear." The Apostles seem to have taught chiefly in the large cities.

They settled the ministers there, who, preaching in country villages, or smaller towns, increased the number of converts. Of course, it is most reasonable that these new converts, who were at a considerable distance from the large towns, should, when they grew numerous, have formed themselves into distinct churches, under the care of their proper pastors or bishops, independently of any of their neighbors. But the reverence which would naturally be paid to men who had conversed with the Apostles, together, perhaps, with some desire of influence and dominion, from which the hearts of even very good men might not be entirely free, and which early began to manifest itself (2 Thes. 2:7, 1 Jno. 2:18 and 4:3), might easily lay a foundation for such a subordination in the ministers of the newly erected churches to those in the churches which were not ancient; and much more easily might the superiority of a pastor to

his assistant presbyters increase, till at last there should culminate that great difference known as the "episcopacy," and which, I grant, was early made, and, I do not doubt, was soon carried to harmful excess. They tell us, to our surprise, of a marked degeneracy in the church, and a sad defection from the purity and vigor of religion, somewhere between the time of Nero and Trajan. Isn't it less surprising, then, that those evil principles, which occasioned episcopal, and at length the papal, usurpation, should before that time exert some considerable influence?

Now, in the New Testament there is a word, "Episkopos," translated "Bishop"; and there is another word, "Presbuteros," translated "Elder." Is there any difference between a New Testament Bishop and a New Testament Elder? The Baptist say no. Episcopacy says yes. Baptists say that all ordained ministers are elders, and all elders are bishops. Are they right or wrong? Let us see.

1. The word "presbeus"—and its derivatives—is the exact word used by the early Greek poets to characterize the patriarchal head of the earliest and simplest form of civil government, copied after that of the family. In later writers it is applied to ambassadors, whose office and work are not only aside from, but contrasted with, forcible authority. As the name of a civil office, the term corresponds exactly to "alderman" or "eldre-man"—a member of the advisory branch or council, of modern city governments. It certainly is worth while to note that a word of such moral import is so generally chosen by the Spirit of inspiration to set forth the office of the Christian minister. Remember this is the word "elder" comes from.

2. The other word, "episkopos," is a title applied at first to an inspector of treaties and laws; afterward, of public works; and later still, to men sent out as prefects to conquered and tributary cities and states, and to examine their laws prior to their subjection to Grecian sway, being empowered to decide how far they were adapted to the new civil relation of the conquered people. Now, it seems to me, that this title, applied, as it later was, to the chief officer of the Christian Church, being purely moral as it was even in its civil applications, must have been designedly selected by the Divine Spirit. Remember this is the word "bishop" comes from.

(To Be Continued.)

A Servant's Sacrifice.

Mark 12:43, 44; II. Cor. 8:2, 12). In Ceylon, a little church needed a house in which to worship, and a young native convert by the name of Maria Peabody offered to give a lot which was to be a marriage dowry. The Ceyloner knew what that meant, and urged her not to act so foolishly, but she persisted in making the sacrifice and the church was built. This young Ceylonese woman was named Maria Peabody, because she had been educated with money sent from America through a Mrs. Maria Peabody. When Dr. Poor came to this country he expressed a desire to meet Maria Peabody, that he might tell her how much good her money had accomplished. At a meeting in New Hampshire he requested the audience to inform him if any one knew where Maria Peabody lived. At the close of the service Maria Peabody introduced herself, and Dr. Poor congratulated her on the good that she had done. "I am sorry to say," replied Mrs. Peabody, "that I am not the one who gave the money; it had been sent by my name; but the donor was my black cook, Louisa Osborn, who now lives in Massachusetts." He said that Louisa, though she received but a dollar and a half week as wages, gave fifty cents month to foreign missions, and on her return from a missionary meeting one night she said to her mistress: "We were told at the meeting that \$20 a year would educate a native girl, and I want to give it." Mrs. Peabody told him that that was too much to be out of her small wages, that she could not lay aside anything on a rainy day, and for old age. Louisa thought a moment and replied: "The Lord will take care of me; if I cannot do better I can go to the poorhouse, and you know heathen countries there are no poorhouses; only Christians help the poor." Dr. Poor became all the more anxious to see this humble Christian, and in Lowell, Mass., he announced after telling the story to an audience, that he had heard that Louisa Osborn lived somewhere in that vicinity, and he would like very much to see her. As he was leaving the church a black woman in the vestibule approached him with extended hand. He said, "This, I suppose, is Louisa Osborn?" "Yes, that is my name." "How did you come to give the money to educate that girl?" inquired Dr. Poor. "It was the Lord that led me to do it," she answered. And thus this poor black woman, by applying the needs of Christ in Ceylon, became really the mother of the church, which has gone on

for years glorifying her Master. Her crown in glory may be brighter than the crowns of some who have given their millions, for God counts not the amount we give, but the sacrifice we make.

Church Members Should Assume Obligations.

"What is the matter with the churches?" asks Theodore Dreiser, editor of The Delineator, and Dr. Parkhurst answers:

"Doctrinal formulas count very much less with Christians than formerly. Men who think carefully and feel deeply discriminate much more sharply than formerly between theology and religion, between the part the intellect plays and the part the heart and the will play in Christianity.

"There is, of course, an advantage in brooding over the great doctrines of the Gospel; and it may be made auxiliary to the life, but the invisible spirit of the Gospel will soak into the soul to a depth impossible to any formulation of the Gospel's meaning. These things lie out too distinctly on the very face of Christ's teaching to excuse either those in the church or out of it for failing to act on the basis of the view here-with presented, save for the reason that a degree of prominence, due to ecclesiastical controversies, has been given to the matter of the intellectual conception of Gospel truth, that has obscured the more fundamental and fruitful significance of Christianity experienced as a new life begun in the soul; a life that leans toward the law laid down by the Master; a life that has begun to learn the lesson of love taught and exemplified by Him; and a life along the pathway of service over which He has gone before.

"While, then, it is not to be denied that the Christian Church is the most powerful organization anywhere for the uplift of the race, its power would be tremendously enhanced if church members would realize that church privileges are mated with church obligations, and if they would not allow the church to be considered so close a corporation as to exclude those who ought properly to be in it, but who are at present kept out by barriers of misapprehension and tradition."

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WOMAN'S WORK

Mrs. Julia T. Johnson, Editor, Clinton, Miss.
(Direct all communications for this department to Clinton, Miss.)

Woman's Central Committee.

Mrs. J. A. Hackett, Meridian,
President of Central Committee.
Mrs. W. R. Woods, Meridian,
Secretary of Central Committee.
Mrs. W. S. Smith, Meridian,
President of Sunbeam Work.
Mrs. Martin Ball, Winona,
President of Young Woman's
Auxiliary.

Officers of Annual Meeting.

Mrs. J. D. Granberry, Hazle-
hurst, President; Mrs. Paul Smith,
Meridian, Vice President; Mrs. G.
W. Riley, Jackson, Recording
Secretary.

America to Her Boys.

Where are my great men coming
from—
The men to rule the State—
When, this old century left be-
hind,
We've passed the Twentieth's
gate—
Be brave, broad-hearted citizens,
The strong, the good, the true!
You're drifting now—rouse up,
my boys!

They all must come from you.
Don't let past glories be forgot,
Or patriotism die;
Let every boy upon my roll
Shout, "Ready; here am I!"

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the most effective form. For grown people
and children. No.

Forward.

Forward! Lift the ringing cry;
Raise the standard, poise the
lance,
Forward! for the heaven above,
Let our serried host advance,
Forward! for the Lord we love,
For the world oppressed and
sad.
Forward! for the heaven above,
And the faith the fathers had.

A Word to the Boys.

Do you know that two-thirds of
the United States lies west of the
Mississippi river, and that a good-
ly part of this country is
under the care of the Home
Board? Some people call the
Southwestern States "the land of
promise." Now if we do not help
all we can it will soon lose that
name, because the Home Board
cannot send missionaries into this
big country, to tell of the promise
of God unless they get the money
to pay them. If they are not sent

where will the fault be, with us
or with the Board? What would
we have to say to our Lord, to
whom we must all render an ac-
count. One of the things most
needed in our Southwestern ter-
ritory is houses of worship. If
the Home Board should build a
house of worship every day in
the year, it would take eight years
to get to every homeless Baptist
Church in our territory west of
the Mississippi, and at the expi-
ration of this time, there will be
as many more new churches need-
ing help. How old will you be
in eight years? Some of you will
be voters by that time. Plan to
be good citizens by praying for
learning about and giving to
missions all you can. Some of us
feel very proud of our own State
and so we should, but when we
learn something about its religious
history we may be a little bit
ashamed and a big bit sorry.
Now is the time for boys to look
into the affairs of their State and
prepare to build up the waste
places and "thou shalt be called
the repairer of the breach, the re-
storer of paths to dwell in." Isa.
58:12.

For Sunbeams.

Agnes was a little girl with
such a bright, happy face that it
is a pleasure to look at her. One
day, in answer to her mother's
call, she came running from a
neighbor's two or three doors
away. Her eyes were bright, her
lips so smiling, that her mother
smiled too.

"Do you want me, mother?"
asked Agnes.

"No, dear," said her mother.
"Not for anything important. I
missed you; that is all. Where
were you, daughter?"

"At the Browns'. And oh,
mother, Walter was cross, but I
happied him up so that he got all
over it; and then the baby cried,
and I had to happy her up; then
someone stepped on the kitten's
tail, and I was just going to hap-
py her up when you called me."

The mother laughed, "Why,
what a happying time you have
had! It must make you happy
yourself to happy up little boys
and babies and kittens, for you
look as happy as possible."

And this is true. The more we
try to make others happy, the
happier we shall be ourselves.
Then put away frowns and pout-
ing lips. Try to "happy up"
those who are troubled, cross or
sick, and soon you will find your-
self so happy that your face will
shine with smiles. Little Agnes

was doing home mission work,
being helpful at home and in
places near home, that is what
home missions mean, in our home
town, our State and our neighbor
State.

What is the name of your State
and what are the names of the
States that touches your State?

We have preachers in all the
Southern States who need our
help, some of them have little
children, don't you want to help
these neighbors of yours. Ask
your Sunbeam leader how you can
help.

The Best You Can.

A child went merrily out to play—
But a thought, like a silver
thread,
Kept winding in and out all day
Through the happy, golden
head—
Mother said: "Darling, do all that
you can,
For you are a part of God's
great plan."

She knew no more than the
twinkling star
Or the cloud with its raincup
full;
How, why, or for what all strange
things are.
She was only a child at school,
But she thought: "Tis a part of
God's great plan
That even I should do all that
I can."

So she helped another child along
When the way was rough to
his feet,
And she sang from her heart a
little song
That we all thought wondrous
sweet,
And her father, a weary, toil worn
man,
Said: "I, too, will do the best
that I can."

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Questions Mothers Should Ask.

In a recent letter to Theodore
Dreiser, editor of The Delineator,
a mother asked this question: "If
I am compelled to send my chil-
dren to school, how can I compel
the school authorities to have a
clean school and keep diseases
out?"

It is a question that should
bring every mother up standing,
says the editor, and we urge that
before enrolling her children in
school in September, every mother
shall answer to her own satisfac-
tion the following questions:

Have sufficient precautions been
taken to prevent development of
contagious diseases in the school?
Are all children examined by a
physician before being admitted?
Are children with colds, coughs,
sore throats, tuberculosis, pedicu-
losis, scabies, sore eyes, etc., ex-
cluded? Has the school house
been thoroughly cleaned, aired,
warmed and disinfected? Is there
a thermometer in each room, and
are two opposite windows always
raised? Is dry cleaning permitted?
Are individual towels and indi-
vidual drinking-cups insisted
upon? Has the plumbing been in-
spected; are the toilets kept in
sanitary condition? Can every
child read normal print at his
desk without eye-strain? Are
highly calendered text-books or
shiny blackboards that strain the
eyes permitted? Is too much
"close range" work given to
young children? Are the windows
clean, or so clouded that they dim
the light? Are the desks adjust-
able to the height of each child?
Is there regular instruction in
personal hygiene and in the sani-
tation of school and home? Do
teachers receive such instruction?
Do children have defects of eye-
sight, hearing, lungs, bones or
teeth that make school work in-
jurious? Are study periods too
long? Are recess and recreation
taken in the fresh air? Do all
children have a substantial hot
lunch? Is the walk to school
longer than a child should take?
Is too much home study given?

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last Minutes and let us quote you a price,
so when the Association meets you will have
something definite before you? The time is
getting short; we hope we shall hear from
you soon. Thanking you in advance, and
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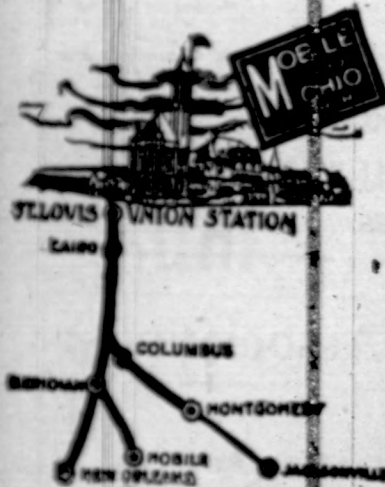
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Deaths.

Mrs. Emily Wheeler Chiles.

Mrs. Emily Wheeler Chiles was born November 28, 1841. Upon a profession of faith in Christ she was baptized into the fellowship of Bethany Baptist Church, Claiborne county, in 1864.

She was married to Mr. R. S. Chiles August 15, 1866, with whom she lived in happiness until his death June 9, 1893. Their home was blessed with eleven children, three of whom preceded her to glory. Seven of the eight surviving children were wholly dependent upon her and she proved faithful to her charge. The children have all professed faith in Christ with the exception of the youngest.

There are three sisters, one brother, eight children and a host of friends to mourn her departure.

The writer knew Sister Chiles for a number of years, and was for several years her pastor. She was a young woman of great firmness and a true lover of the cause of her Lord, ever willing to do her part. On visiting her during her last illness and speaking of life she said "I have been forced to work hard but I think I have done well. As to the future, that matter has long been settled between my Savior and myself."

J. H. Purser.

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Mrs. Louise Thigpen Tabb.

On the morning of the 8th inst. we buried at Houston, Miss., that which was weak and mortal of Mrs. Louise Thigpen Tabb, daughter of our beloved Eld. J. E. Thigpen and wife, of Magnolia, Miss. She was a young and devoted wife happily married. In dying she testified to her rest on the merits of Jesus. Our hearts are sad, but our Heavenly Father makes no mistakes—some day we will understand.

In good hope behind the Blood,
R. A. Cooper.

Cancer of The Breast.

The breast is the most frequent location for Cancer among women. Any abnormal growth in the breast, regardless of whether it causes any pain or not should be looked upon with suspicion. It is of the utmost importance to the patient that the disease be recognized in its early stage and skillfully treated. Dr. Rye, a noted Cancer Specialist, states that he has perfected a Combination of Oils which are producing wonderful results in curing Cancer, and that he has published an illustrated book giving his views on the disease, which he will gladly send free to anyone interested. Address Dr. W. O. Bye, Ninth and Broadway, Kansas City, Mo.

Open-Air Preaching for Jews.

(By Rev. Thomas M. Chalmers).

The opportunity for street preaching among the million Jews of Greater New York is simply wonderful. We have been feeling our way on this line, and find the door is open for a wide development. That Jews today will enter halls to hear the Gospel is clear from what can be seen in London, Chicago and New York. A case in point is the work of Rev. B. Angel of the New York City Mission, who after fourteen years' effort has secured a regular audience of from 200 to 300 Jews. But great multitudes of Jews will never be reached if we use this method alone. So the street work is imperative.

The writer, a gentile, after years of experience among Jews elsewhere, began work in the great New York field in April, 1908, having first organized the New York Jewish Evangelization Society. Our mission, located in the lower east side among 450,000 Jews, is in a very encouraging state. Here and in Brownsville, where we have charge of the Jewish work for men of the Brooklyn City Mission and Tract Society, we have two open-air meetings weekly, each attended by several hundred Jewish men, women and children. The order and attention are remarkable. In fifteen years we have never seen anything like it in street work. Disorderly children in Brownsville make it necessary to have a policeman there. But in Manhattan we have no need for an officer. The crowd gathers quickly, and listens with eager interest for over an hour to three or four addresses, in English and German.

In both places a quiet work of conviction is going on, and men are being led to real inquiry about Jesus and the way of salvation. One atheistic Jew, full of debate and gainsaying a few months ago, says now that he believes, and he and others are constantly studying the New Testament. Another Jew told one of our workers that he was about to commit suicide, but was arrested by our street meeting. He later followed this worker to another meeting, and professed to take Christ as his Savior.

After the street meeting a second is held in a hall, and is often most encouraging, by reason of the order and deep interest shown. Short messages are given, followed by questions, which often give a chance for very direct personal dealing and plain handling of the truth. Here are some sample questions: "What proofs have you that Jesus is the Messiah?" "Is the blood of Jesus of sacrificial character?" "How could God be just in taking an innocent person to suffer for this guilty?" Instead of closing the work dur-

CITY SHOPPING FOR LADIES.

Readers of the Baptist Record who reside in the country or smaller cities, and who wish to avail themselves of city prices, styles and fabrics, should write to Mrs. Chas. Ellison, 607 Atherton Bldg., Louisville, Ky. the well known shopping agent, for samples and estimates for street suits, wedding trousseaus, reception or evening gowns, and in fact everything that a woman wears. Mrs. Ellison's experience and knowledge of styles, fabrics, etc. makes her service very acceptable to her many patrons. Her prices are a little lower than what you would have to pay if you purchased for yourself.

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Lv. Gulfport 7:40 A.M.	4:25 P.M.
Lv. Hattiesburg. 10:30 A.M.	7:43 P.M.
Ar. Jackson 1:55 P.M.	11:00 P.M.

COLUMBIA DIVISION

(Via Silver Creek and Columbia)

No. 101	No. 102
7:30 A.M. Lv. Mendenhall Ar. 9:25 P.M.	
1:40 P.M. Ar. Gulfport Lv. 2:45 P.M.	
No. 109	No. 110
2:30 P.M. Lv. Jackson Ar. 10:15 A.M.	
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Published, Alexandria, La.

THIS is a book of 370 pages, printed on heavy paper, and finely bound in cloth. It discusses in a clear and forcible way one of the great questions of day. In these days men are preaching a practical gospel, impressing the fact that "we are saved for service." This book discusses "Power for Service," or the secret by which saved men, do the work of the Lord. It is written in a pleasing style, and cannot fail to interest and benefit all who have any desire to become one of the Lord's co-workers. It is to the credit of the author that in the very first paragraph of the book he sets forth very distinctly and truly what our Lord meant when he said to the disciples: "Tarry ye at Jerusalem until ye be endued with power from on high." This is the key-note of the book. Agents Wanted

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ing the hot season we are going right on. This is the time for reaching the crowds. God has given us a force large enough to do this without undue strain. We propose to have no break, God willing in the street work until the cold weather compels us to stop. Last year we continued the open-air work till the middle of December.

The Lord is revealing His hand in this new work by many answers to prayer. One precious token is the following. Three new workers recently offered themselves to us, a man and his wife, and a student just out of a Bible school. All three use the German, which is so important, and all are self-supporting. This makes now a force of seven men and women in our work who can use German readily, and others are at hand to be employed when the Lord wills it. He is certainly preparing the way for a real advance in this field.

But before any large advance is possible we must secure a hall under our own control. Our work is hampered by our having only a church basement for meetings. We need a hall where we can have a reading room and daily meetings for men, with work for women and children, which is not possible now.

In November, 1908, we opened a school for training workers for the Jewish field. We hold this work to be fundamental to true advancement in the work of evangelizing the Jews of our land. A home is greatly needed for this school and as a center for the whole work. We have a building purpose. It will cost \$43,000, but by rental of extra rooms will provide an income of some \$2,000 yearly, which makes this property very desirable. We have nearly \$4,000 given and pledged for the purchase.

We appeal to our readers for prayer. When God works in answer to prayer, as He is doing with us, that is the time for more prayer. The way is open before us for a wide development of Gospel work. We crave prayer for divine wisdom in this enlargement. We want to see the definite results in the work, and so our hearts yearn and burn after souls that they may be led to Christ. We ask earnest prayer for God's blessing on His Word. Brethren, pray for us and for the Jews with whom we deal. 63 Central Place, Brooklyn, N. Y.

Book on Opium and Whiskey Habits.

Dr. S. M. Woolley, of Atlanta, Ga., has published a little booklet entitled "Opium and Whiskey Habits and Their Cure." Such a work will not appeal to the public in general, but if you happen to know of anyone who should have it, you can do him an act of kindness by sending the doctor his name and address and the book will be sent with the author's compliments.

It was in this very cottage in Brookside, 15 miles from Birmingham, Ala., that three Italians nearly died of Fever. They had been sick 3 months. Johnson's Tonic cured them quickly—read letter below:



Brookside, Ala., May 4, 1908.
The two physicians here had 3 very obstinate cases of continued Malarial Fever. All were Italians and lived on a creek 50 yards from my store. These cases were of three months standing, their temperature ranging from 100 to 104. The doctors had tried everything in vain. I persuaded them to let me try Johnson's Tonic. I removed all the printed matter and let the medicine go out in a plain bottle as a regular prescription. The effect in all three cases was immediate and permanent. They recovered rapidly and there was no recurrence of the Fever.
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As direct representatives of the manufacturers of all the furniture we sell, we are able to offer unparalleled bargains. No other furniture maker can match our prices. Profits of dealers and salesmen completely eliminated. The furniture goes direct from the factory to your home.
The bed is solid oak, 78 inches, with a 16 inch quartered panel in headboard and 14 inch quartered roll on foot. The dresser measures 46 by 30 inches on the top, has four drawers, full well quartered oak top drawers, with a French beveled mirror 24 by 30 inches. The washstand has a shaped top 32 by 19 inches, full well quartered oak top drawer and French plate mirror 12 by 30 inches. This suit would retail anywhere for \$35. Money refunded if not satisfactory. Goods shipped anywhere securely packed. Send your order at once—you will never have another chance.
Tennessee Valley Furniture Company,
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Sold On Guarantee.

Royaline Oil, the great antiseptic, made by the Royaline Medicine Co., of New Orleans, La., has been on the market for sixteen years and is an acknowledged remedy for pains, aches, swellings, inflammations and every other kind of soreness to which flesh is heir. You can cure your horse and cow with it as well as yourself. You ought to keep a bottle of it in the house all the time. Price 25c bottle. Druggists.

Lost in the City.

A man whose face showed that (John 12:25; Jno. 18:9; I Cor. 13:12) was under a tremendous mental strain hurried into a police station in New York City recently, and asked if a negro woman and a year-old baby had been picked up astray in the precinct. When told that none had been found he became almost frantic with grief, and related to the sympathetic sergeant how he had come to the city accompanied by his wife and baby, attended by a nurse. They had gone out shopping and had taken the child and nurse along. They had entered one of the large stores leaving the nurse and baby outside. They got turned around in the store and when they went out found themselves on another street, and they had searched for hours in vain, becoming all the time more anxious and excited. This turned out all right, as the faithful nurse waited until the store closed, and then took her little charge back to the hotel. But how suggestive it is of losses which are happening in the city every day. Many parents come to the city, and lose their children there beyond hope. Many young men lose their manhood there. The city is a great place for losing as well as gaining.

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Only a Boy.

More than fifty years ago there was a good, faithful old man, a preacher of the Gospel. Coming early one morning to his church, or kirk as it is called in Scotland, he met one of his deacons.

"I came early to meet you," the deacon said. "I have something on my conscience to say to you. Pastor, there must be something wrong in your preaching and work; there has been only one person added to the church in a whole year, and he is only a boy."

"I feel it all," the preacher said. "I feel it, but God knows that I have tried to do my duty."

"Yes, yes," said the deacon. "But only one new member in a year, and he, too, only a boy, seems to me a small addition to the church."

"True," said the old minister. "But I have great hopes of that one boy—Robert."

The old minister went to the pulpit that day with a grieved and heavy heart. He closed his discourse with dim and tearful eyes. He wished that his work was done forever, and that he was at rest among the graves under the blooming trees in the old kirk-yard.

He lingered in the dear old kirk after the rest were gone. He wished to be alone. The place was sacred and inexpressibly dear to him. It had been his spiritual home from his youth. Before this altar he had prayed over the dead forms of a bygone generation, and had welcomed the children of a new generation; and here, yes, here, he had been told at last that his work was no longer owned and blessed.

No one remained. No one! Only a boy.

The boy was Robert Moffat. He watched the trembling old man. His soul was filled with loving sympathy. He went to him and laid his hand on his black gown.

"Well, Robert?" said the minister.

"Do you think if I were willing to work hard for an education I could ever become a preacher?"

"A preacher?"

There was a long pause. Tears filled the eyes of the old minister. At length he said: "This heals the ache in my heart, Robert. I see the divine hand now. May God bless you, my boy. Yes, I think you will become a preacher."

Some few years ago there returned to London from Africa, an aged missionary. His name was spoken with reverence. When he went into an assembly the people rose; when he spoke in public there was a deep silence. Princes stood uncovered before him; nobles invited him into their homes.

He had added a province to the church of Christ on earth, had brought under the Gospel in-

chiefs, had given the translated Bible to strange tribes, had enriched with valuable knowledge the Royal Geographical Society, and had honored the humble place of his birth, the Scottish kirk, the United Kingdom, and the universal missionary cause.

The old minister sleeps beneath the trees in the humble place of his labors, but men remember his work because of what he was to that one boy and what that one boy was to the world.

"Only a boy!"—Adapted.
(From Baptist World).

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WONDERFUL PROGRESS

The Way They Build Big Houses in Big Cities.

How different the buildings in the cities are constructed nowadays from what they were when I was a boy! This is the thought that comes to me every time I go to a big city and look up at the tall structures, ten, twenty, thirty and even forty stories high. There's one up in New York forty-two stories high and every time I look up at it I almost dislocate my neck.

These extremes of height are possible and by reason of the process of construction employed. Such edifices are first built of steel frame work and afterwards the brick, stone or concrete is fitted in to form the walls. Frequently the floors are cement and the roofs are metal; and as a consequence these buildings are proof against fire, lightning and every atmospheric condition.

It is not only these high buildings that have metal roofs, however. In my travels I notice them in all parts of the country on dwellings, barns, churches and schools and in my opinion they are the best roofs a house can have. When once put on, they last as long as the building itself—and the cost is barely more than wood shingles.

In an article by John Elfreth Watkins in a recent issue of the Ladies Home Journal entitled "The Thunderstorm Bugaboo," the superiority of metal roofs is well explained, especially so far as lightning is concerned. Mr. Watkins says in part:

Barns, sheds and warehouses are struck more often than dwellings, while churches and schools are struck the least often of all, according to the most complete statistics; but just why this is so our meteorologists are as yet unable to determine. Three times as many barns as dwellings are struck annually. The roof most

"Glimpses of Thrift-Land,"

A Fascinating Story, and a Handsome Monogram Pin or Lapel Button—Free

A new book that has just come out, called "Glimpses of Thrift-Land," is attracting wide attention. It is a little souvenir gotten up by the International Harvester Company of America, which they are sending out to friends and patrons. We have never seen anything more novel and original than this charming story, told in rhyme and beautifully colored pictures. It is a sort of modern fable which introduces a fairy-like being who calls himself "Prosperity" the Herald of "Prosperity."

"Prosperity" is a Son of the Soil, a wonderfully constituted little individual, born of Sunshine, Rain and Fertile Soil. He appears before Farmer Brown with a body of yellow corn, a head-dress of red clover, bedecked with oats and alfalfa, carrying a long spear of wheat in one hand and a golden shield in the other. Strapped to his back is a supply of timothy arrows.


Farmer Brown pauses amidst the summer heat of hay-making and hears "Prosperity" strange story of the "Land of Thrift." Farmer Brown first scoffs at the fairy tale, but later becomes interested and finally allows his guest to show him the well-marked road to "Thrift-Land."

The story itself, the multi-colored pictures of "Thrift-Land" and of "Prosperity" are all exceptionally entertaining.

It is quite impossible to do justice to the booklet here, but any of our readers may easily secure a copy of it and we can assure you that it is well worth having as a keepsake. It is free.

A nice little Monogram Tie Pin or Lapel Button accompanies "Glimpses of Thrift-Land" if you send the International Harvester Company of America the name of anybody whom you think might buy a Cream Separator, Manure Spreader, Gasoline Engine, Wagon, Feed Grinder, Hay Press, Auto Buggy or Disk Harrow. The Tie Pin is made up in bronze, silver or gold finish—the Button is in gold finish only. State which you prefer.

All communications should be addressed to "Prosperity," care of International Harvester Company of America, Room 123, Harvester Building, Chicago, Illinois.



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Countless women, suffering such ills, have found relief or cure in that old, reliable medicine, especially prepared for women,—Wine of Cardui. Thousands of these grateful ladies write to tell what Cardui has done for them.

We recently had this letter from Mrs. Annie Vaughan, of Raleigh, N. C.: "I cannot find words to express my deep gratitude for what your wonderful medicine, Cardui, did for me, for I sincerely believe it saved my life. I was sick and worn out, almost unto death. My sister finally persuaded me to take Cardui. Before I had taken 5 bottles I was well and strong."

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often destroyed by lightning is that of wood, that of slate ranking next, and that of metal being the safest of all. This is because metal, being, of these three materials, the best conductor, scatters the electric current, which escapes before the house can be set on fire.

Professor A. J. Henry, the lightning expert of the Weather Bureau, has this to say on the matter: "In large cities the use of lightning-rods is not imperative, owing to the prevalence of modern steel structures and, in general, buildings with metal roofs."

Among roofing experts the Cortright Metal Shingle is regarded as the standard metal roof. Of course it has inferior imitations, just like every other good thing that is put on the market; but it is easy to avoid these because on the genuine the word "Cortright" is stamped on each separate shingle. I have known of this roofing material for many years, but I never met a builder or roofer—or, in fact, a house owner—who had one single complaint to make against the Cortright goods. They certainly make the most ornamental roof and when you remember also that they are fire proof, water proof, storm proof and wear proof, you will realize that there is practically no single quality you could expect in a roof which the Cortright shingle does not possess.

They are made of a high quality of metal, much lighter in weight than slate; any man who is handy with tools can lay them and all he needs is a pair of hands, a pair of shears, hammer and nails. The stock color of them is dark red but they can be obtained in any color of paint desired.

We have them on our church and I have them on my house. They have been there for some ten or twelve years and therefore I know our Southern climate does not injure them in any way. When I go to bed at night I feel very much more secure than if I had a wood shingle roof over my head. Fires are dangerous things, especially in towns like ours where there is no fire department and if a live spark once gets a start on a wood roof in our town the house is doomed.

I always feel disposed to give full credit where it is due and so far as the Cortright shingles are concerned I feel that I am doing only an act of simple justice to state that such a material surpasses all others, and that the price is most reasonable. If you are thinking of doing any roofing, either on your house, your barn, your church or your school, I would advise that you study the roofing question very delicately.

W. C. T.

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This is a stitched-edge mattress, made of forty-five pounds white cotton felt, in high-grade ticking—as pure and sweet as the sunny Southern fields where it grew. It is guaranteed not to pack or get lumpy. It represents more genuine value, counting quality, looks and alumber-inducing buoyancy than any mattress on the market.

Sixty Nights' Free Trial

Let us send this mattress to you on 60 nights' free trial. Sleep on it 60 nights and if it is not absolutely perfect in detail, workmanship and all-round worthiness, you may return it and the purchase price will be quickly refunded without question.

We also sell the Royal-Blue Bed Springs—100 heavy coils—highly tempered. Will always remain in good condition. We guarantee them 20 years. Price, \$4.

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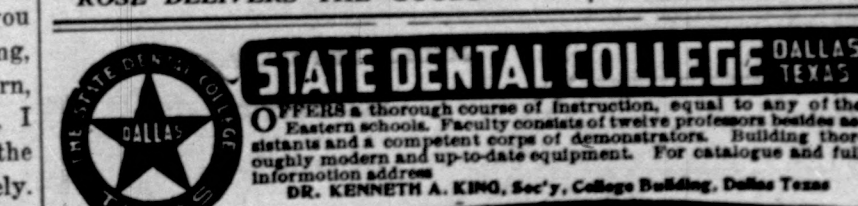
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Sin Will Be Discovered.

Num. 32:33; Gen. 44:16; Isa. 9:12; Prov. 13:21).

Sin is a detective that cannot be eluded. As Dr. Donne was passing through a church-yard he noticed that the old sexton in digging a grave had cast up a skull and some bones. He took the skull in his hands and examined it, and was surprised to see that just above the temple there was a

nail in it. "Who was buried here?" asked the doctor. The sexton informed him that a man by a certain name was buried there three years before. "Under what circumstances did he die?" "Nothing peculiar," replied the sexton, "except, as I remember, his widow married another man a few days afterward." Dr. Donne extracted the nail from the skull, wrapped it in a piece of paper, and hastened to the home of the



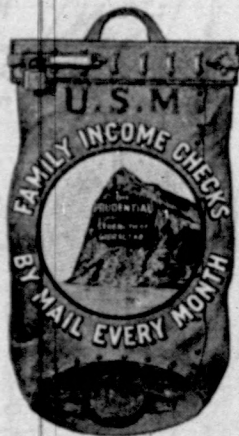
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woman who was once the wife of
the man. Unwrapping the paper,
he handed her the nail, and asked
her if she had ever seen that be-
fore. Turning pale and trembling,
she at once confessed her crime
and acknowledged that she had
killed her husband in order to
marry another man. Deny sin as
you will, cover it up as you may,
try to forget it, but, like this nail,
something will remind you of it,
and bring it before your accusing
conscience in all its gnostliness.

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having graduated from college,
went to Paris to study art. He
worked hard in the Paris studios
for three years. One day he made
up his mind that he would never
be a great artist, and that he
would rather be a successful farmer
than a fairly successful painter.
Now—although still a young
man—he has a model farm, cover-

ing ten thousand acres, in Illinois.
He knows every foot of it, what
it should produce, and he sees
that it produces everything that
it should. He has built a magnifi-
cent house, in which not an orna-
ment jars the finest taste. He
goes to Europe every winter, and
studies European methods of
scientific farming and cattle rais-
ing. He is developing the land as
his fathers did before him. He
employs scores of men; he helps
the smaller farmers about him;
he is likely to be a great and pot-
ent factor in the development of
the State during the next few
years. This man was wise enough
to use the gift he had. God is
saying to everyone of us, as was
said in Old Testament times to the
man with an ox goad, "What is
that in thine hand?" And if we
will give that to Him in honest
service He will give us strength
to do something worth while.